

A

1690

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SERMON

Preached in

St. Andrews Church,

DUBLIN;

On the 5th. of November, 1698.

Being the Anniversary Thanksgiving for the
Deliverance from the *Gun-Powder-Treason* PLOT, in
ENGLAND, in the Year 1605.

Before the HONOURABLE the

House of Commons.

By Mr. William Jephson, Dean of LISMORE.

DUBLIN:

Printed by Andrew Crook, Printer to the Kings Most Excellent Majesty, and are to be sold at his Shop on Cork-Hill, MDCXCVIII.

PLA-IX. vers 10.
The Lord is known by the judgment which he
Lunæ 7^o. die Novembris, 1698.

Ordered,

That the Thanks of this House be given to Dean Jephson, for his Sermon Preached before this House on Saturday last, and that he be desired to Print the same; and that Sir St. John Brodrick and Mr. D'Laune do acquaint him therewith.

Ex. per *Tho. Tilson* Cler. Parl. Dom. Com.



Psal. IX. verse 16.

The Lord is known by the Judgment which he Executeth: The Wicked is snared in the work of his own hand.

TH O' Almighty God has so clearly and fully manifested himself to the World, that he has not in any part thereof, *left himself without a Witness*, as the Apostle expresses it: For if men be but so plac'd, that they may lift up their Eyes to Heaven, they cannot but there behold the most glorious Testimonies of an Infinite, All-wise, and Omnipotent Being; and upon the first view of the wonderful Arch, its most curious Fabrick, its regular Motion, and all its bright and useful Ornaments; the Sun, the Moon, the Stars, and the Clouds; they can't but readily joyn with the Psalmist, and with him devoutly Proclaim; *That the Heavens declare the glory of God, and the Firmament sheweth his Handy-work.* Again, if man be so plac'd as that he can look down upon the Earth, and see how it presents to him all that is Necessary, Convenient and Pleasant, not only to Preserve, but to Gratifie his Being here below; he must of necessity Expostulate in a grateful admiration with the same Psalmist, *How manifest are thy Works O Lord! in Wisdom hast thou made them all; the Earth is full of thy Riches.* Yea further yet; tho' a man should be debar'd from the sight of the Heavens, and view of the Earth, yet he cannot be hinder'd from the contemplation of himself; his Body, his Soul, their wonderful Workmanship, Union, and Co-operation; together with their various perfections and properties; their Self-moving, and Self-determining Power, and numerous other deriv'd Excellencies, do so fully represent their Author to be Infinite, Omnipotent, All-wise, and All-

good, that no person can be a stranger to the Being of a Deity, that is not so to himself: Tho' I say, God has thus fully manifested his Being and Existence to the World, yet are there some persons in it so obstinate and so wicked, that they regard not this their Heavenly Maker but attempt and practice such Villanies and Impieties, as give considering men just grounds to imagine, that they are without God in the World; that they either disown all Supream and Over-ruling Power, and knowledge in the Deity, or at least banish him from their Thoughts; so that God, as well to manifest his Glory, as to assert his Authority (besides the common Testimonies of his Being) is forc'd to work in some extraordinary manner, to convince the World of his All-governing Power; and none makes a deeper impression to this purpose, then when he bestirs himself in Judgment, and makes his Power to appear in a direct Opposition to what his Enemies project; and with his All-seeing and Over-ruling Wisdom, counters all the wicked contrivances of those that *have no fear of him before their Eyes*. When all the ordinary works of his Power and Goodness do not avail to convince men of his Being, yet he will force them to own and acknowledge him by his executing Judgment upon them, when they least seem to fear, or think either of it, or him; and that more sensibly, when they are trappan'd in their own wicked designs, and snar'd in the works of their own hands. *For the Lord is known by the Judgment that he Executeth, when the wicked is snared in the work of his own hands.*

These words are not difficult to be understood, and I take the meaning of them in Paraphrase to be this.

That, when God sees wicked men contrive and promote their Villanies, and is so far from allowing of them, that he apparently Disapproves & Condemns them, and in the Face of the World Defeats and Disappoints their wicked Designs, by some signal Check, or remarkable Judgment; and there is none more so, then to make their own wicked Project their Punishment, to cause the Snare that they have laid, to catch themselves. When God does thus, I say, he so plainly and convincingly

vincingly shows the power of his Divinity, that he must be known; that is, own'd and ador'd by all that behold it. Now then, this being the plain sense of the Text, it asserts these two useful following Doctrines.

I. *That God's crossing and defeating the wicked designs of ill men, and his punishing them for such their Villanies, is a most signal Testimony of his Being and Providence.* And,

II. *That 'tis more especially so, when he defeats and punisheth them so, that their own Projects becomes their ruin, and they fall by their own Devices.*

First then, That God's crossing and defeating the wicked designs of ill men, and his punishing them for such their Villanies, is a most signal Testimony of his Being and Providence. When wicked men contrive mischief, and attempt Villanous designs, as they then shake off all fear of God, if they had any before they begun, so are their Thoughts then so intent upon the management of the evil they design, that there is neither room nor leisure in them, for the consideration of a Divine Over-ruling Providence. They have succeeded in some lesser former Villanies, and have enjoy'd their vices without any signal Punishment; and so are too ready either to slight or to disbelieve any Superior Being, that eyes or regards them; and they are the more apt to do this, because they are desirous there should be no such Supream and All-governing God; they would gladly be their own Masters, and not accountable for what they contrive or do to another. Besides, in their wicked designs, they still propose something to be accomplish'd that they are very fond of, and place a mighty satisfaction in; and in order to effect them, they fix their thoughts so entirely on what they thus propose to themselves, that they will not admit the apprehensions of God or Providence, to discompose or divert them: and then they have frequently such an esteem of their own Wit and Knowledge, that they think they can lay their

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Project so well, and prosecute their Designs so subtilly, that neither God nor Man shall be able to discern or disappoint them. And as they do thus hugg and please themselves in the subtilty and villany of their contrivances, without any sense or thought of a Divine Providence, Nay, in a direct opposition to what is acceptable to God (if they believe there is any God) so, do they sometimes so advance and exalt themselves by their Villanies, that they grow terrible to all that are good about them; and tempt them to a distrust of Divine Providence; whilst it suffers Villanies to advance so high, and become so formidable, when at the same time, Innocence and Vertue is depress'd, and sinks under a dayly fear of misery and ruin. No wonder then, that the Divine Majesty should be concern'd at such treatment as this, and stir up his Power and Might, so, as that it may apparently set forth the Glory of his Wisdom; as well to the confusion and sad conviction of such wretched transgressors, as to the comfort and support of those that have a true sense, and real esteem for what is Religious and Good. And among all the methods Divine Wisdom has hitherto thought fit to make choice of, it has taken no course more powerfully successful to the asserting it's Divine Authority, and providential Government of the World, than a signal Execution of Judgment upon Sinners: For the generality of men are affected with things that are present, and are too apt to square their Notions and Sentiments of the Divinity by the Motions and Transactions of this inferior World. Because Sentence against an evil Work is not executed speedily, *therefore the Hearts of the Sons of Men are set to do Evil*; was the serious Observation of the wise Preacher, *Ecclesiastes* the 8th, and the 11th verse: And even David himself, seem'd to stagger in his Faith of a Divine Providence, when he saw the Wicked sin on and prosper; *that they were lusty and strong, and came into no misfortunes like other men*; as you may read at large in the 73d Psalm. But when the Progress of domineering Wickedness is stoppt, and triumphing Villany receives a check in its full career, by the detection of its most secret contrivances,

ces, the weak'ning of its Instruments, and the discouragement of all its Abettors, then is it most plainly visible, that the *Most High God Reigns upon Earth*, that he holds the Reins of its Government in his own Omnipotent Hand, and manifests himself to be what he has often declar'd he is, a most just and Upright God; a rewarder of them that do good; but a peculiar avenger on those that work injurious Evil. He then most palpably demonstrates himself to be a most Holy and Pure Being, one that cannot behold the least Iniquity that is, with likeing and approbation; when he so visibly checks and restrains those that promote it, by strange and unexpected Inflictions and Judgments.

When Wicked men lay their Projects of Villany and Contrive to bring about their Wicked Designs, they leave no Stone unturn'd, they use all imaginable means to accomplish what they contrive; and therefore they consult about, and carry them on with the utmost secrecy, and the darkest privacy; they push them forward with the greatest power and interest; they manage them with the deepest subtilty, and wrap them up in the closest foldings of Guile and Treachery: And under these Circumstances, without any dependance upon God, nay, in a direct opposition to him, they assure themselves of success, and are secure in their Wicked Enterprises. When therefore the abus'd and provok'd God discovers their Villany, and blasts their Design, his laying open their dark and hidden Consultations plainly demonstrates him to be an All-seeing God, *before whom there is no darkness nor shadow of death*, where the workers of Iniquity may hide themselves; *for Hell it self is naked before him, and Destruction has no covering*. His resisting and baffling their utmost force and power sets forth his Omnipotence so fully, that they cannot but acknowledge and adore it when they are so mightily over-power'd and undone by it. And then his countermining all their subtilty, and unravelling all the cunning Net which ruminating Malice has woven for Destruction and Mischief, manifests the Infinite Wisdom of God to such a degree, as that unless they have lost their understanding, or exhausted it by contriving of mischief, they must of necessity;

necessity discern that the Infinite Wisdom of that God has interpos'd, who, as the Prophet expresseth it, *Isaiah 44. and the 25. Maketh Diviners mad, turneth wise men backward, and makes their knowledge foolish.* And indeed as it is highly reasonable that when God does thus illustrate and display the Glory of all his Attributes in the baffling of Sin, and execution of his Judgements upon those that most maliciously promote mischief, that men should take peculiar notice of the Divine Providence, and both own and adore its All-wise and Gracious Management and Protection: I say, as this is highly reasonable, so are there several remarkable Instances in Holy Writ, wherein it had this Influence: *Pharaoh's* close pursuit after the Israelites with his great numbers of Chariots and Horse-men, rais'd such confusion and fear in them, as that they despair of God's Protection, and distrust his Providence, and in a malancholly Indignation, *Wish that they had stay'd behind in Egypt to have dyed there;* But when God executed Judgment upon, and Overwhelmed him and his Host in the Red Sea, then they clear up both in their Spirits and their Faith, and they that were full of distrust of God's Providence before, are so satisfactorily convinc'd of his Infinite Power and Goodness in this Judgment Executed upon *Pharaoh*, that they do not only acknowledge, but in the highest strain of Piety and Devotion adore and praise the so Gracious Providence, and cry out, *The Lord is my Strength and Song, and is become my salvation: he is my God and I will prepare him an habitation.*

And as Divine Providence Executing Judgment upon Notorious Transgressors, did thus fully convince God's Own People of his Existence and dayly Care and Government of them, so had it the same Influence on One that was further off, more remov'd from the Knowledge of God and his Providence: For we read in the History of *Daniel*, how, though *Darius*, (partly through his own Pride, partly by his Subjects flattery) Exalted himself so far as to make himself a God, and Ordered that no other should be Petitioned or Pray'd to, for Thirty days, under the severest penalty to the Offender; yet when he saw *Daniel* deliver'd out of the Lyons Den, and his Prosecu-

Prosecutors destroy'd ere they came to the bottom of it. Then he not only Acknowledges the God of Daniel, but makes a Solemn Decree that no other God should be Worship'd throughout his whole Dominions: So sensible a Conviction did such a Just Execution of Judgment give this Great Heathen of the Being and Wisdom, Justice and Goodness of a Divine and Over-Ruling Providence.

And thus much for the first Doctrine propos'd to be discoursed on; I come now in the second place to shew, that, as God is thus generally known by the Judgment that he Executeth, so, is his Divine Providence more peculiarly visible in such Judgments wherein the Sinner is Tripan'd, and falls into that Destruction that he contriv'd for others: *When the Wicked are snar'd in the work of their own hands*

Such a Judgment as this is Executed with such adequate and particular Justice, as appropriates it more peculiarly to God; when Haman's Gallows is made the Instrument of his own Execution: It was very discernable that the God of Mordecai, and the Jews, whom he design'd to ruine, so order'd and adjudg'd it; and when Adonibezek's Cruelty was retaliated to him in the same kind that he executed it himself, it struck him with such a powerful Conviction of the Divine Justice, and that more peculiar Execution of it upon him, that he could not but openly declare, *That as he had done, so God had requited him*. No other could have master'd his Tyrannical Cruelty, but he who is God over all, *Blessed for ever*. And he could not demonstrate his Power and Justice in any other so Convincing a manner, as in making his Offence his Punishment; and the Judgment inflict'd upon him to be the exact, tho' severe semblance of his crime. By such patt and home Judgments for Sin, the Finger of God doth point out it self; the correction sheweth it self that it proceeds from a God, who, as he eyes all the Transactions of the world, so, do's he tender to every man according to his works; he pays them their due, suitable to the strictest way of reckoning, and causer the Stone, that they throw up to wound and bruise others, to fall down in destruction upon their own heads.

And thus I have endeavour'd to illustrate to you how signally God is known, how he does more peculiarly manifest himself, and more gloriously display all the Attributes of his Wisdom, Power, and Goodness, in his Judgment for Sin, in his checking and restraining of Wickedness, his discouraging and defeating Unjust, Treacherous and Malignant Contrivers of Mischief: And moreover, that God does more sensibly and convincingly assert his Authority, manifest the Justice of his Providence in trappanng men in their Evil Contrivances, burying them in that pit which they made for the Destruction of others.

And as God is thus known in his Executing of Judgment against the promoters of Mischief, and contrivers of Wickedness, so, did not the Great and Good, Wise, Just and Gracious God assert his Authority, display himself in all these so Divine Attributes so seasonably, wisely, and graciously, in any other working of his Divinity, as he did in that Deliverance of Good Men, in detecting, baffling, and defeating of Wicked Agents, and those Contrivers of Villany which we this day under the strongest Obligations of Duty and Gratitude are obliged to Commemorate, and most Gratefully Acknowledge. All which will appear more clearly, if we reflect and look back,

First, Upon the Malignity and Closeness of the Villany this day discover'd and defeated.

Secondly, The Seasonableness of the Discovery: And,

Thirdly, How that therein God trapan'd these Contrivers of Mischief in their own Villany, and *snar'd them*, as 'tis express'd by the Psalmist in the Text, *in the work of their own hands*.

First then, Let us consider the malignity of the Villany this day Discovered and Defeated: There are some Villanies that are inhanc'd in the History of them; either the partiality, or the prejudice of the Historian advancing their malignity much beyond what was actually perpetrated or contriv'd. But the Wicked Plot, and Barbarous Conspiracy this day discover'd, was such, that a bare Relation of it represents it as a Wickedness not to be parallell'd, and malice itself can't relate it worse than it was really laid down and design'd.

First, The Design was laid for plain and down-right Murder, a Crime which the Laws of all Nations have adjudg'd the greatest between man and man; and therefore have always punished it with Death, yea, such a Death as has been imbrat'er'd with the sharpest Torment, with Quartering, with expiring in Chains, or such-like severe Circumstance: A Crime which of all others strikes the Conscience with the most deep and horrid remosse; and he that Murders another, lives all along after a most cruel Tormentor to himself. Now as Murder is a Crime that of all others is the most horrid, so has it several degrees of Guilt which are highly aggravating: To kill a Parent or neer Relation, is more Cruel then to kill a Stranger, to cut off a Family is more Bloody, then to be the death only of a single person; to involve a whole Nation in Blood and Slaughter, is more Execrable, than to Ruine a single Family: Now the Highest of Bloody Cruelty did this Day's Conspiracy Contrive and reach at: The Execrable Plot was laid to Slaughter the whole Nation in a manner at One Blow: The King, the Great Parent of the Country, together with his whole Royal Off-spring, on whom the Establisht Government of the Nation depended; yea, the Great and High Court of Parliament, the Chief Council and Stay of the Nation, with all the Judges and Ministers of Government, were all to be Blown up, Bruis'd, Mangled and Dismembered, to fall down into one common, but dreadful Tomb of Destruction: Neither High nor Low, neither Young nor Old, neither Relation nor Friend that should be within the compass of the Great Judgment Hall were to be spar'd or pittied: Root and Branch of the Royal Family, Protestant Nobility and Gentry, all that was Dear to *England*, and Supportive of the Protestant Interest in *Ireland*, were to be Sacrific'd on a Strange Altar, by a most Devouring, tho' sudden, Flash, Kindled by the Hand, and Blown by the Wishes of Jesuites, the Cruellest of all other Sacrificers.

And as the Execrable Design was thus Barbarous and Inhumane, so, to Inhance its Guilt, it was Plotted against a King that was so far from being too Severe and Oppressive to those that Hatch'd it, that his mildness and Favour toward them,

was by many of his Protestant Subjects Remark'd to his prejudice; the Subjects greatest Jealousy of that King was, that he Indulg'd Papists too great a Liberty, and 'twas fear'd he wou'd rather have encreas'd his Favour, than have hard'n'd it into Severity; Witness the Alliance he sought so industriously to settle with *Spain*, that most Bigotted Kingdom. That King in his Speech to the Parliament, upon the Discovery of this Day's Plot, expresses himself thus, *As I scarcely knew any of the Adors, so, cannot they alledge so much as a pretended Cause of Grievance; Nay, One of the Chiefest of them was my Sworn Servant, in an Honourable Place.* Papists were then Indulgently treated, and had very little to complain of, unless 'twere that they were not Uppermost in the Government: Now then, when Favour and Indulgence are return'd in Cruelty and Villany, and when Treachery is season'd with Ingratitude, it gives it such a degree of Malignity, as that it can't be thought of without the utmost detestation and Horror.

These Wicked Miscreants; yea, as though they had not design'd mischief enough to their Earthly Prince, they advance their Wickedness yet farther, and abuse the Great Majesty of Heaven to the highest degree; for, besides the great Provocation that Treachery and Villany give him in general, these men, as much as in them lay, I tremble to mention it, endeavour'd to draw God himself into the Conspiracy: They call him most Solemnly to Witness their Secrecy and Firmness in Laying and carrying on the Hellish Design. A most Solemn Oath, yea, what is more profane, the Sacrament that was Divinely Instituted, and intended for nothing but what was most Holy, is taken to secure their Combination, and invigorate their Cruelty: Horrid Impiety! as tho' Heaven did approve of Treason and Murder, and the Commemoration of Christ's All-attoning Death were the fittest Preparative for Slaughter; and that the Drinking of their Redeemer's Blood, Priviledged and Impower'd them to Imbrue their hands in the Gore of their King and fellow Subjects.

Secondly, And as the Horrid Design of this Day was thus Cruel beyond parallel, so was it Discovered in a most Seasonable

ble Hour : The Parliament House was Undermin'd, the Powder, the Billets, great Bars of Iron were all plac'd ready for Ruine ; Yea, the Train was laid, and the Day very near, that the King and Parliament should meet, and Fall together : A few hours would have ripen'd the Horrid Villany into the most Execrable Destruction, and involv'd both Church and State in One common, but *Divine* Ruine. Thus you may recollect the Cruelty and the Closeness, yea, and the most Seasonable Discovery of this Day's Horrid Conspiracy : And when you do so, is not the Hand of God plainly visible therein ? When the Design was so Bloody and Cruel, the Contrivers so hard'n'd in their Wickedness, and resolute in Villany, so dark in their Consultation, and closely combin'd in their Treachery ; Who, but that God above, who neither slumbers nor sleeps, who delights in Mercy and Love, and abhors nothing more than Barbarity and Cruelty, whose Wisdom, Justice, and Power is Infinite ; Who, I say, but such a God, could have prevented and defeated such an Horrid and Deep-laid Design ? Who, but the God, that, as *Isaiah* describes him, *does wonders, which men look'd not for*, could in such a Nick of Time, so near to its accomplishment, have defeated and laid open the Villany ? And as the Divine Providence is so plainly visible in defeating the Cruelty, and discovering so horrid a Design so very seasonably, so, was the Wisdom and Justice of God more signally and particularly remarkable in the trappanning these Wicked men in their Own Villany. The Design of the Plot was, to set Popery on High, and That upon the Ruine of the Nation ; and to Fell down that Graceful, Ancient and Enduring Oak, the Prince of the Wood, the Church of *England*, the best Establish't, both in its Doctrine and Discipline for the Salvation of Souls, of any other in the World besides. But how they were countermin'd in their Project ? for upon the Discovery of the Plot, besides the Just Execution of the Conspirators, yea, part of them before they were Executed, were wounded and maim'd by the Blowing up of Gun-powder, a Retaliation in point ; I say besides this, Popery became so Odious to all, that it will never wipe off the Ignominy : Stricter Laws were Enacted, as most necessary

necessary for its Restraint, and the Principles of that Profession appearing bare-fac'd, were so opposite to all that is Good or just, that it rais'd a most bitter Aversion, even in moderate Breasts, against its so detestable Practices; and made them Infinitely more fond of their own so Innocent and good Profession; made them much more Solicitous and Industrious to secure against That, and to Establish their own: So that Popery sunk, instead of advancing by this wicked Design. And the Cruelty of that Religion, and of those Principles which give Encouragement to such Monstrous Projects as this, has so branded its Character, that all good men that are not of their own Stamp, must Detest and Abhor both it and them; and even the few of their own Profession, that have any goodness in them, are asham'd openly to own such Cruel, Turbulent, and Destructive Doctrines, though we can both in History and Daily Practice prove them home, and place them upon them.

And now, seeing the Protection of Divine Providence over the Church and Nation of *England*, and in them *Over Us*, was so visible in the Judgment Executed upon the Conspirators, in the timely Discovery of the Plot, and the Defeating their Design: Yea, more peculiarly Remarkable in its Snaring them in their own Wickedness, and turning that Destruction upon themselves, which they intended for others; how strong an Obligation then, does so great a Mercy and Deliverance lay upon us to perform these following Duties.

First, To exercise the highest Degree of Gratitude, in the most Devout acknowledgement of this so Signal Favour and Mercy towards these Nations; let our Thanks bear some proportion to this so great a Deliverance; let us be as Intent in our Praise, as God was in his Care of us; the more Malicious and Wicked were the Contrivances of our Enemies, the deeper ought our Sense to be of the Deliverance; the more Publick and Extensive the intended Destruction was to be, the more Universal and Open should our Joy and Gratitude appear; and particularly have you my Honourable Hearers, who have call'd me before you this day, more particularly have you, I

say, cause to be Remarkable in your Gratitude, for this days Deliverance: It was against a Parliament, a Body like to yours, the prime Villany of this day was contriv'd: It was not only against the King, but against the House of Lords and Commons, the Great Court and Council, the Chief Security and Stay of the Nation, that the Plot was Design'd: It was to be a Compendious Destruction, they intended to Destroy the Nation in its most Glorious Epitome; when the Flower of its Nobility and Gentry, the Kingdoms Representatives were Assembled together; they Envyed their Care of the Church and State; they were Grieved at the Wisdom of their Councils, the Justice of their Laws, and their resolute Opposition to the Growth and Encroachments of Popery, and therefore they bent the sharpest of their Malice and Contrivance against them. But the great God approv'd what these ill Men so much Malign'd, he prosper'd their Councils, and Protected their Persons; made himself peculiarly known in Favour to them, as he did in Wrath and Judgment to their Enemies. Surely then, with a more peculiar, and as it were, with a kind of Sympathy and Devout Joy, has this Honourable House Reason to Congratulate this Days wonderful Deliverance.

But *Secondly*, Does the great Deliverance of this Day call only for Praise? Is it not also a Plain and most Gracious Summons, to increase our Love and Esteem of our most Holy Religion: God has wonderfully manifested his Approbation thereof, in the Deliverance he wrought this Day for it: Therefore let us be the more Fond of it, because God has so Signally Express'd his Love and Liking to it. Live up to its Excellent and Divine Rules; Walk steadily and perseveringly on in the so fair Path that it chalketh out for your Salvation, that God may see that the Preservation of your Church and Religion, has answer'd his Design in Protecting it; to wit, that it should Direct you to Regulate your Lives in Piety and Vertue here, and to secure Eternal Happiness for your selves hereafter: Holy and Vertuous living, is as secure a Fence as you can raise, either for your Religion or your Selves; for *who is he that shall harm you, if you be Followers of what is Good.* And when

when you have thus Oblig'd God by your Gratitude and Piety, to continue to you the Favour of that Providence which he so Signally manifested on this Day, then you may with assurance proceed to make use of that Authority and Interest, which the Laws of the Nation under the Countenance of Heaven have vested you with.

But *Thirdly*, and to conclude, As this days great Deliverance calls for Gratitude and Piety from every Person, so does it most Powerfully urge to a Sedulous and Industrious Care of the Kingdoms Security and Settlement: The Discovering of this days Horrid Plot, cannot but mind you of your worst of Enemies; Enemies, that, by the Villany this day design'd, do manifest, that no Conspiracy can be so Wicked, Barbarous, or Difficult, that they will not Attempt to Ruine you, and set up themselves: Certainly then, your Care and Vigilance ought to equal, yea, counter their Malice and Cruelty. I need not lay before you the particular Principles that are so Hurtful and Disturbing; nor shall I presume to prompt to you those Methods that are proper to Check and Restrain their evil Influences; you have sufficiently Express'd your Wisdom and Forwardness, in what you have already done; may you then go on to accomplish what has been so happily begun. And seeing you have a Prince that is as willing and forward to Secure your future Quiet and Settlement, as he was most Courageously Active to Procure and purchase it; so your Wisdom and Industry Harmoniously agreeing and seconding his, may they so happily succeed, till this Nations Quiet and Prosperity be so firmly settled, as that they may stand to future Ages, the Envy of your Enemies, the Glory of so great a King, and the Advantage of every good Subject in it, *Amen.*

F I N I S

